

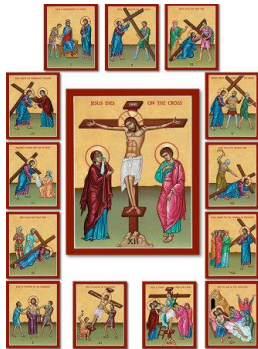


The clothing - **VESTMENTS**

- worn by the clergy and lay assistants during the Liturgy is the same as that associated with celebrating the Liturgy from ancient times. These vestments make clear that attention is due not to the *persons* who oversee the

service, but to the *ministries* that these persons perform on behalf of the congregation. Variety of color is used seasonally (each one associated with a particular time in the Church year).

INCENSE, a symbol rich in layers of meaning, is used in our celebration of the Holy Eucharist on important festivals such as Christmas and Easter. The use of incense is traditionally said to "solemnize" the celebration of the Liturgy. As the incense rises, so too may our prayers and praise rise.



The **STATIONS OF THE CROSS**, the fourteen plaques and adjacent crosses lining the walls of the nave (the area where pews are located), are a reminder to us of the agony our Lord endured on our behalf. These images are held before us lest we forget, or try to minimize, the crucifixion that preceded the resurrection glory. During the season of Lent (prior to Easter), special devotions are offered on Palm Sunday.



Devotion to the **BLESSED VIRGIN MARY**, (a practice popular since ancient times) is publicly acknowledged at Trinity. A statue of Mary is located in the northwest corner of the nave, and one can often see a number of candles burning on the table next to the statue. These have been lit by persons offering special thanks or seeking the special intercession of Mary. Devotion to the Blessed Virgin Mary is not *required* of anyone in our parish, but the opportunity for that venerable practice is *offered* to all.

The Rite of **RECONCILIATION** (Confession) is available to all members. This is not a public service of the Church, but is scheduled as a private meeting between the parishioner and God, with the priest present as witness and guide. Confessions are usually heard in the Church building, during times when other services are not occurring. In the Episcopal Church, the rule of thumb regarding participation in the Rite of Reconciliation has always been: "all may, none must, some ought". Those availing themselves of this opportunity for the first time would be well advised to contact the priest in advance, if at all possible. This will allow time for spiritual guidance and reflection in preparing to make a "good confession."

Recognizing that the Church is the Body of Christ - a living, growing, and changing organism, Trinity is committed to the renewal and involvement of all members of the Body:

LAY PEOPLE exercise active, public leadership both in worship and in the government of the



parish. Women and men alike minister as acolytes and as members of the Vestry (the governing body of the parish); they serve as Church School Teachers, Ushers, Lectors (Readers), Chalice Bearers, and Altar Guild.

CHILDREN are invited to participate fully in the Church's worship. Church School for younger children takes place before and during the first part of the Liturgy. This allows the children to hear the Word of God in a manner appropriate to their age and abilities. Just prior to the Offertory, the children join the congregation in the church and share in the celebration of Holy Communion - and participate actively. All children are invited to be trained and serve as an acolyte, torch-bearer, and crucifer after their seventh birthday. From the moment of Baptism, infants and children of all ages may receive Communion. To enrich their understanding of Holy Communion, a *Solemn Communion Retreat* is part of the 6-9 year old Church School curriculum. Their delight and enthusiasm at the Holy Communion reminds us of the child-like joy that God wants all people to enjoy in his Presence.

The ministry of the **LAITY** is vital to our parish. Both in worship and in governance, lay persons exercise ministry and authority *together with* the clergy. Our worship always involves members of the laity in active roles, and parish life depends on the commitment and the involvement of all.

Some individuals may feel a "calling" to participate more formally in worship. Anyone desiring to do so is invited to meet with our priest and to discuss and explore that possibility.

All these outward and visible signs - both those that speak to our heritage and those that speak to renewal and change - derive from the catholic understanding of who we are as human beings. Not only do we have minds to think and hearts to love, but we also have senses that function as the way into our hearts and minds - senses by which we relate to the entire world around us. The music, the vestments, even the type of incense change according to a pattern of "seasons" which, together, comprise the Church Year. We are *embodied* creatures and God can reach us through our senses - indeed it may sometimes be the *only* way that God can reach us.



MUSIC is a vital part of the ministry at Trinity. Whether it be the music of the organ, choir, instrumentalists, or bells, all blend together to praise God. Music serves

many roles: leader, teacher, and supporter of the congregation in the songs of the people. The Choir serves as a model and teacher for the congregation.

The choir enhances worship music by supplying harmony, descants, and other sounds that seek to illuminate the texts. Instrumental music at the Opening and Closing of worship strives to set the tone for the day, season, or festival. It also serves to bring new music to our ears, that we might be more familiar with it when we sing.

From the fifth century the songs traditionally assigned to the choir have included the Offertory song, and the Communion song. Our choir joins that tradition in singing the Offertory, and either sings a Communion anthem or hymn.



Trinity takes this message seriously...

EVERYONE IS WELCOME. The only criterion for inclusion in our parish family is the desire to know and worship God as revealed in Jesus Christ. The full diversity of humanity is welcomed at Trinity. Regardless of age, race, sex, marital status, sexual orientation, and economic status, you can find a church home where you will be welcomed into the family.



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Gregory Gyllsdorff, FAGO, CHM, *Organist and Choir Master*



**In the Life of the Church:
A Word About
Ceremony & Devotion**

At Trinity, we embrace both the traditional, time-honored ceremonies of the Church and the need for change in the living, growing Body of Christ. In our worship, in the devotional life of individuals and groups in the parish, and in our building itself, you will find clear signs of our commitment both to our heritage and to spiritual renewal.



PRAYER is offered in a style which may be unfamiliar to you. Most of the prayers are relatively short and are prescribed by the Church. Some prayers are offered by congregation as a dialogue between minister and the congregation. Some prayers

are offered by the priest alone, singing. In this manner the priest offers prayer to God in the name of the congregation as its authorized and ordained representative.

HOLY WATER (Baptismal Water) is present at the entrances to the building either in the Font or in a container known as a *stoup*. The presence of this water is a reminder to each of us of our own Baptism. Some worshippers, upon entering or leaving the building, dip their fingers into the water and make the sign of the cross upon themselves with this water, making the connection to baptism apparent.

When we celebrate Baptism in this parish, the priest sprinkles the congregation with Baptismal Water taken directly from the font. This action serves as a reminder that in Baptism we have all been cleansed from sin and joined to Christ and his Church.

